As St. Paul says, ' Before Christ both master and slave are one/"[w] After nearly four centuries, Luther's apprehensions of a too hasty establishment of the Kingdom of Heaven appear somew&at exaggerated.

A society may perish by corruption as well as by violence. Where the peasants battered, the capitalist ihined ; and Luther, whose ideal was the patriarchal ethics of a world which, if it ever existed, was visibly breaking up, had as little mercy for the slow poison of commerce and finance as for the bludgeon of revolt.

No contrast could be more striking than that between his social theory and the outlookjD^ Calvin. Calvin, with all hislrigour, accepted the main institutions of a commercial civilization, and supplied a creed to the classes which were to dominate the future. The eyes of Luther were on the.jja§J;, He saw no room in a Christian society for those middle classes whom an English statesman once described as the natural repre-sentatives of thfe human race. International trade, banking and credit, capitalist industry, the whole complex of economic forces, which, next to his own revolution, were to be the mightiest solvent of the mediaeval world, seem to him to belong in their very essence to the kingdom of darkness which the Christian will shun. He attacks the authority of the canon law, only to reaffirm more dogmatically

the detailed rules which it had been used to enforce. When he discusses economic questions at length, as in his *Long Sermon on Usury* in 1520, or his tract *On Trade and Usury* in 1524, his doctrines are drawn from the straitest interpretation of ecclesiastical jurisprudence, unsoftened by the qualifications with which canonists themselves had attempted to adapt its rigours to the exigencies of practical life.

In the matter of prices he merely rehearses traditional doctrines. " A man should not say, ' I will sell my wares as dear as I can or please/ but' I will sell my wares as is right and proper,[1] For thy selling